

this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the Native American cultural items. The National Park Service is not responsible for the determinations in this notice.

### History and Description of the Cultural Item

On an unknown date, an unknown number of cultural items were removed from an unknown site in an unknown location. In August of 2016, a bison skull was found in the Museum Division storage space. The cultural item was found in a box dating to the 1950s that was used for storage of items in the possession of the State Historical Society of North Dakota (SHSND), but never formally accessioned or cataloged into the museum collection. Museum opinion is that the bison skull was placed in the storage box in the 1950s, but no other provenance is available. There is a label in the box that reads: "Fragments of buffalo skull found on the site of the final Sun Dance held by the Teton Sioux, and believed to be the skull used in that ceremony as the red paint applied to the buffalo skull in the Sun Dance is discernable on the specimen." The sacred object/object of cultural patrimony is the broken partial skull of an old bison.

The buffalo skull was identified by Standing Rock Sioux of North & South Dakota tribal archeologist Kelly Morgan as belonging to the Teton Sioux and/or Lakota Sioux of the Oceti Sakowin (Seven Council Fires) that make up what is often referred to as the "Sioux Nation." Their first reservation land was negotiated under the Treaty of Traverse des Sioux in 1851, and then initially reduced under the Treaty of 1858. These treaties were unilaterally abrogated by the United States Government after the U.S.-Dakota War of 1862, and Dakota people were force-marched and ethnically-cleansed from their Minnesota homeland in 1863. In 1873, the Standing Rock Indian reservation was established. The distinctive Dakota, Lakota, and Nakota identity is still pervasive at Standing Rock. The Standing Rock Sioux, as well as all other members of the Oceti Sakowin, practiced the seven sacred rites of the Dakota, Lakota, and Nakota nations. The Sun Dance is the third of the sacred rites, and is still practiced today. Skulls in the Sun Dance are used in the "Dragging of the Skulls" ceremony and as an altar in the dance. The red spot on the top of this bison's skull signifies that the skull was used in a Sun Dance ceremony.

### Determinations Made by the State Historical Society of North Dakota

Officials of the State Historical Society of North Dakota have determined that:

- Pursuant to 25 U.S.C. 3001(3)(C), the one cultural item described above is a specific ceremonial object needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents.
- Pursuant to 25 U.S.C. 3001(3)(D), the one cultural item described above has ongoing historical, traditional, or cultural importance central to the Native American group or culture itself, rather than property owned by an individual.
- Pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group identity that can be reasonably traced between the sacred object/object of cultural patrimony and the Standing Rock Sioux Tribe of North & South Dakota.

### Additional Requestors and Disposition

Lineal descendants or representatives of any Indian Tribe or Native Hawaiian organization not identified in this notice that wish to claim these cultural items should submit a written request with information in support of the claim to Melissa Thompson, State Historical Society of North Dakota, 612 East Boulevard Avenue, Bismarck, ND 58505, telephone (701) 328-2691, email [methompson@nd.gov](mailto:methompson@nd.gov), by August 23, 2017. After that date, if no additional claimants have come forward, transfer of control of the sacred object/object of cultural patrimony to the Standing Rock Sioux Tribe of North & South Dakota may proceed.

The State Historical Society of North Dakota is responsible for notifying the Standing Rock Sioux Tribe of North & South Dakota and the Upper Sioux Community, Minnesota that this notice has been published.

Dated: June 15, 2017.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-23460;  
PPWOCRADNO-PCU00RP14.R50000]

### Notice of Intent To Repatriate Cultural Items: The Museum of Anthropology at Washington State University, Pullman, WA

**AGENCY:** National Park Service, Interior.

**ACTION:** Notice.

**SUMMARY:** The Museum of Anthropology at Washington State University, in consultation with the appropriate Indian tribes or Native Hawaiian organizations, has determined that the cultural items listed in this notice meet the definition of unassociated funerary objects. Lineal descendants or representatives of any Indian tribe or Native Hawaiian organization not identified in this notice that wish to claim these cultural items should submit a written request to the Museum of Anthropology at Washington State University. If no additional claimants come forward, transfer of control of the cultural items to the lineal descendants, Indian tribes, or Native Hawaiian organizations stated in this notice may proceed.

**DATES:** Lineal descendants or representatives of any Indian tribe or Native Hawaiian organization not identified in this notice that wish to claim these cultural items should submit a written request with information in support of the claim to the Museum of Anthropology at Washington State University at the address in this notice by August 23, 2017.

**ADDRESSES:** Mary Collins, Director Emeritus, Museum of Anthropology Washington State University, Pullman, WA 99164-4910 telephone, (509) 592-6929, email [collinsm@wsu.edu](mailto:collinsm@wsu.edu).

**SUPPLEMENTARY INFORMATION:** Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3005, of the intent to repatriate cultural items under the control of the Museum of Anthropology at Washington State University, Pullman, WA, that meet the definition of unassociated funerary objects under 25 U.S.C. 3001.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003(d)(3). The determinations in this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the Native American cultural items. The National

Park Service is not responsible for the determinations in this notice.

### History and Description of the Cultural Item(s)

In 1970, an unknown number of human remains and cultural items were removed from site 45AS8 in Asotin County, WA. Thirteen historic era burials were archeologically excavated from site 45AS8 as part of a highway relocation project. At that time, most of the human remains and associated funerary objects were reburied on the Nez Perce Reservation at the Old Spalding Cemetery in Spalding, ID. In 2013, the remaining 47 (unassociated) funerary objects that were determined to be from 45AS8 were located in storage at the Museum of Anthropology at Washington State University. The 47 unassociated funerary objects are 8 lots of flakes; 2 nails; 3 lots of small unidentifiable bone fragments; 4 lots of glass beads; 23 lots of coffin fragments; 3 lots of metal fragments; and 4 lots of buttons.

### Determinations Made by the Museum of Anthropology at Washington State University

Officials of the Museum of Anthropology at Washington State University have determined that:

- Pursuant to 25 U.S.C. 3001(3)(B), the 47 cultural items described above are reasonably believed to have been placed with or near individual human remains at the time of death or later as part of the death rite or ceremony and are believed, by a preponderance of the evidence, to have been removed from a specific burial site of a Native American individual.

- Pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group identity that can be reasonably traced between the unassociated funerary objects and the Confederated Tribes of the Colville Reservation and Nez Perce Tribe (previously listed as the Nez Perce Tribe of Idaho).

### Additional Requestors and Disposition

Lineal descendants or representatives of any Indian tribe or Native Hawaiian organization not identified in this notice that wish to claim these cultural items should submit a written request with information in support of the claim to Mary Collins, Director Emeritus, the Museum of Anthropology at Washington State University, Pullman, WA 99164-4910 telephone (509) 592-6929, email [collinsm@wsu.edu](mailto:collinsm@wsu.edu), by August 23, 2017. After that date, if no additional claimants have come forward, transfer of control of the unassociated funerary objects to the

Confederated Tribes of the Colville Reservation and Nez Perce Tribe (previously listed as the Nez Perce Tribe of Idaho) may proceed.

The Museum of Anthropology at Washington State University is responsible for notifying the Confederated Tribes of the Colville Reservation and Nez Perce Tribe (previously listed as the Nez Perce Tribe of Idaho) that this notice has been published.

Dated: May 24, 2017.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-PWR-PWRO-21467; PPPWOLYMS1-PPMSPD1Z.YM0000]

### Draft Environmental Impact Statement/ Mountain Goat Management Plan, Olympic National Park, Clallam, Grays Harbor, Jefferson and Mason County, Washington

**AGENCY:** National Park Service, Interior.

**ACTION:** Notice of availability.

**SUMMARY:** The National Park Service (NPS) announces the availability of a Draft Environmental Impact Statement (DEIS) for a Mountain Goat Management Plan (Plan) at Olympic National Park (Park), Washington. The DEIS evaluates the impacts of a range of alternatives for managing exotic mountain goats in the park.

**DATES:** All written comments on the DEIS must be postmarked or submitted not later than 60 days following publication of the Environmental Protection Agency's (EPA) Notice of Availability of the DEIS in the **Federal Register**. After the EPA Notice of Availability is published, the NPS will schedule public meetings to be held during the comment period. Dates, times, and locations of these meetings will be announced in press releases and on the NPS Planning, Environment, and Public Comment Web site for the Plan/DEIS at <http://parkplanning.nps.gov/olyngoat>.

**FOR FURTHER INFORMATION CONTACT:** Please contact Christina Miller at (360) 565-3004. Information will be available for public review online at <http://parkplanning.nps.gov/olyngoat> and in the office of the Superintendent, Olympic National Park, 600 East Park Ave., Port Angeles, WA 98362.

**SUPPLEMENTARY INFORMATION:** The purpose of the Plan/DEIS is to allow the NPS to reduce or eliminate impacts to park resources from exotic mountain goats, while reducing potential public safety issues associated with the presence of mountain goats in the Park. Management direction is needed to address resource management and human safety issues resulting from the presence of exotic mountain goats in the Park. This Plan/DEIS evaluates the impacts of the no-action alternative (Alternative A) and three action alternatives (Alternatives B, C, and D). Alternative D is identified as the agency's preferred alternative in the DEIS. *Alternative A* would involve full implementation of the 2011 Mountain Goat Action Plan, including management of individual mountain goats in visitor use areas according to a continuum of mountain goat-human interactions. Specific management actions could range from hazing to lethal removal of hazardous mountain goats. *Alternative B* would focus exclusively on the capture of mountain goats within the park and on adjacent Olympic National Forest lands followed by transfer of ownership to Washington Department of Fish & Wildlife (WDFW). Subsequent translocation would be conducted at the discretion of WDFW to other areas, including portions of the Cascade Mountain Range where mountain goats are native and supplementation of the existing population would further mountain goat conservation efforts. *Alternative C* would use lethal removal to significantly reduce or eliminate mountain goats from the park and adjacent Olympic National Forest lands. *Alternative D* would utilize a combination of capture and translocation and lethal removal tools to reduce or eliminate mountain goats from the Park. Capture and translocation would occur in most areas prior to direct reduction activities. Once a point of diminishing returns for capture operations is reached, management would continue using lethal removal activities. The U.S. Forest Service and the Washington Department of Fish and Wildlife are cooperating agencies on this plan.

*How to Comment:* You are encouraged to comment on the draft Mountain Goat Management Plan/EIS online at <http://parkplanning.nps.gov/olyngoat>. You may also mail or hand-deliver your comments to Olympic National Park, Attn: Mountain Goat Management Plan, 600 East Park Ave., Port Angeles, WA 98362. Written comments will also be accepted during scheduled public